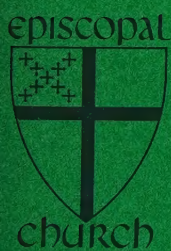


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MAY 1957



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## Turning the Pages

A PLEASANT package came in the mail the other day, thirty-seven subscriptions to FORTH sent in by the dean of a cathedral—one for each member of his confirmation class. It is especially fitting that as their spiritual lives take on new meaning these thirty-seven Churchmen should gain increased knowledge of the whole Church and the Mission in which they share, that they should become further acquainted with the Church's life and work through the illustrated feature articles of its official magazine.

Here is a suggestion to other deans and rectors. Send the list of your confirmands, together with \$2 per person, to FORTH, and your parish will receive a gift the whole congregation will enjoy: the recording of the 1955 General Convention in Honolulu. Your parish also will be enriched by its new, knowledgeable, FORTH-reading communicants.

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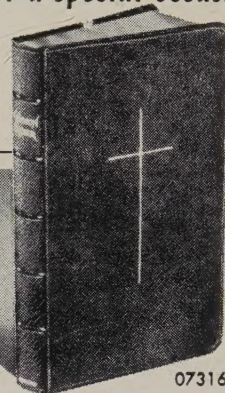
continued on page 2



PORTRAIT of eighteenth century Irish gentleman is one of two miniatures the National Council is offering to collectors

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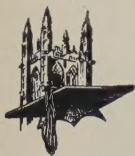




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## Check Your Calendar

MAY

*Jamestown Festival*

- 1 St. Philip and St. James
- 1-2 National Council Meeting, Seabury House, Greenwich, Conn.
- 3 May Fellowship Day
- 5 Opening of the Church and Freedom Celebration at Cathedral of St. John the Divine, New York City. Exhibit will go on tour to cathedrals throughout the United States during 1957 and 1958.

26, 27, 28, 29 Rogation Days

30 Ascension Day

JUNE

*Jamestown Festival*

- 9 Whitsunday
- 12, 14, 15 Ember Days
- 12-21 Outgoing Missionaries Conference, Seabury House, Greenwich, Conn.
- 16 Trinity Sunday. Jamestown Sunday. Celebration of Holy Communion on Jamestown Island commemorating first recorded celebration of Holy Communion in Virginia. Parishes throughout the country are planning simultaneous commemorative services.
- 17 St. Barnabas
- 24 Nativity St. John the Baptist
- 29 St. Peter

WANTED: Man and wife to superintend Church Orphanage in the South. Must have experience in institution management. Social training desirable. Please write, giving complete information to Box 57, FORTH Magazine.

## A Pilgrimage to Mexico For Adults and Youth

CHURCHMEN of all ages again will have an opportunity to visit the Church in Mexico this summer. For the eighth consecutive year the Rev. Gerhard C. Stutzer, rector of the Church of the Redeemer, Okmulgee, Okla., and Youth Chairman for Province VII, will lead a Pilgrimage to Mexico (FORTH, November, 1956, page 12) which this year will consist of two groups. The pilgrimage for youth only will leave Laredo, Tex., July 15 and a pilgrimage for both adults and youth will leave Laredo July 28. Both tours will last approximately two weeks and will include visits to Mexico City, Cuernavaca, Acapulco, and other cities. The young Churchmen will be special guests at fiestas to be given by the youth of Mexico.

For further information write the Rev. G. C. Stutzer, P.O. Box 1788, Okmulgee, Okla.

## Turning the Pages

continued from page 1

ter, who stated in 1907 that she believed the portraits to have been painted about 1782 by "Crossman, the distinguished artist from London."

Representatives of the National Council have been unable to trace the name of Crossman, and because of similarity in names and dates, think the artist might be Richard Cosway, 1742-1821, or more probably Richard Crosse who exhibited between 1760 and 1795. Photographs of the miniatures have been shown to a London firm which suggests several other attributions: George Engleheart, 1750-1829, Andrew Plimer, one of Cosway's pupils, 1763-1837, or John Smart, 1741-1811, the greatest of Cosway's pupils. Experts who have seen the miniatures think the work is of high quality and undoubtedly that of a painter of rare ability.

Collectors and other appreciative persons who might be interested in obtaining these miniatures may write Lindley M. Franklin, Jr., Assistant Treasurer, 281 Fourth Avenue, New York 10, N.Y.—W.E.L.

## A WORKING MANUAL FOR ALTAR GUILDS

*By Dorothy C. Diggs*

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# FORTH

VOL. 122 NO. 5

MAY 1957

PUBLISHER-EDITOR  
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ASSISTANT EDITOR  
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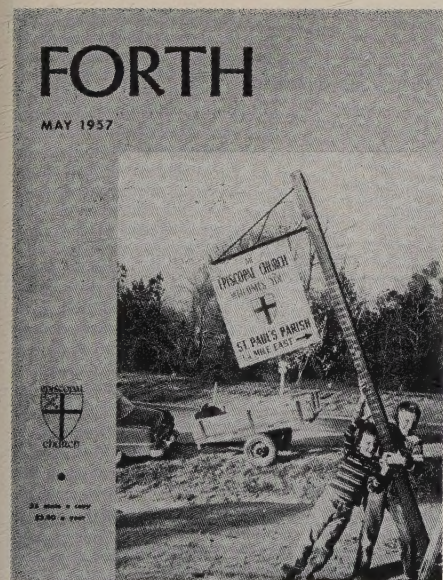
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Church Photo Contest



**THE COVER.** Nearly one-half the parishes and missions of the Church in the United States, Alaska, Puerto Rico, and Hawaii now proclaim their presence by means of roadside signs distributed by the National Council. For information about the signs write for a free descriptive folder.

**FORTH—May, 1957, Volume 122, No. 5**

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which all correspondence should be addressed: 281 Fourth Avenue, New York 10, N. Y. 25¢ a copy. \$2.00 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager; Harold H. Short, Jr., Advertising Representative. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittances payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Avenue, New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A. by Hildreth Press, Inc., Bristol, Conn.



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## On Your TV Screen

### Co-operative Broadcasting

By the Rev. DANA F. KENNEDY

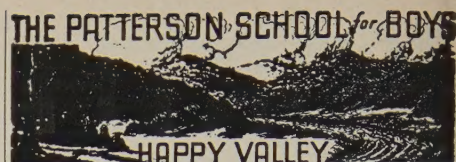
THE joint announcement of the agreement between the National Council through its Division of Radio and Television and the Episcopal Radio-TV Foundation to co-operate in presenting the national programming of the Foundation marks a new milestone in a pioneer co-operative broadcasting effort of the Fourth Province.

It all started with the dream of a Presbyterian, the Rev. John M. Alexander, of a co-operative Protestant Broadcasting Center where various religious and educational bodies could go to produce their radio programs with the assurance of high quality at reasonable costs. Furthermore, the staff of such a center would be uniquely oriented to assist member groups in the technical aspects of their productions.

Dr. Alexander interested nine groups in investing approximately \$1,000 each in the new center. These groups were the regional bodies of the Methodist Church, the Presbyterian Church US, the Presbyterian Church USA, the United Lutheran Church, the Episcopal Church, Columbia Seminary, Agnes Scott College, Candler School of Theology, and Emory University.

The Episcopal interests were represented by the Rt. Rev. John Moore Walker, late Bishop of Atlanta. The continuing co-operative radio program, *The Protestant Hour* was started in 1946 before the Center was chartered with twenty-six stations located mostly in the South. Today it is carried by three hundred stations. Each co-operating group has a ten to thirteen-week series of this

continued on page 5



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AT ALL BOOKSTORES



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## On Your TV Screen

continued from page 4

fifty-two week a year half-hour worship program. The Episcopal series is entitled *The Episcopal Hour*, produced by Mrs. Caroline Rakestraw. More recently, Mrs. Rakestraw has begun production and distribution of *Another Chance*, a fifteen-minute family program starring Peggy Wood. Mrs. Rakestraw deserves much of the credit for keeping the Episcopal participation in the Protestant Radio and Television Center in Atlanta alive during years when financing was a terrific problem.

The Protestant Radio and Television Center, through which the Foundation produces and distributes its programs, now values its production plant in excess of \$555,000, including modern radio and TV studios, an organ especially built for radio recording and given to the Center by Episcopalians, a radio choir, recording and editing technical staff, and all that is necessary to produce, distribute, and promote radio and TV programs. The Center is open to any church group for production and distribution purposes. They need only furnish script and talent; the center staff is equipped to do the rest including a most effective station contact and distribution service.

The programs of the Center have

continued on page 30



TRIO engaged in co-operative thinking at the Protestant Radio-Television Center, Atlanta, Ga., are the Rev. Dana F. Kennedy, the National Council Radio-TV Division; Mrs. Rakestraw; and Douglas A. Bushy of the National Council Division of Public Relations



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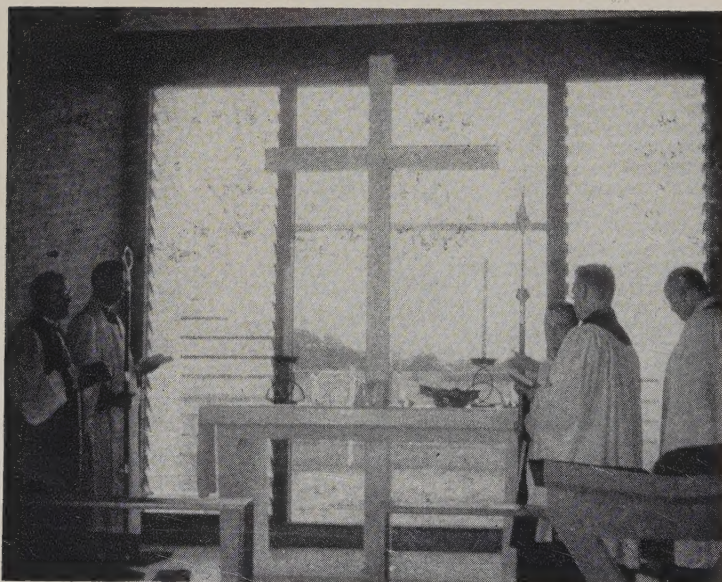
PRESIDENT of Liberia, the Hon. W. S. V. Tubman (left) is host aboard his yacht to the Rev. Howard V. Harper, Executive Director of the Presiding Bishop's Committee on Laymen's Work, and the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia

## FORTH

May 1957  
Vol. 122 No. 5



Episcopal Church P



ST. CLARE'S, Santa Clara, Panama, with a window for a reredos, is dedicated by the Rt. Rev. R. H. Gooden, Missionary Bishop of the Canal Zone (left)

PRESIDENTS of American Church Institutes for Negroes schools meet with newly elected Board of Trustees officers. Seated are (left to right) Earl H. McClenney, Sr., St. Paul's Polytechnic Institute, Lawrenceville, Va.; John F. Potts, Voorhees School and Junior College, Denmark, S.C.; the Rev. Tollie L. Caution, Executive Secretary, Home Department Division of Racial Minorities, and ACIN Secretary; James A. Boyer, St. Augustine's College, Raleigh, N.C.; and W. Milan Davis, Okolona College, Okolona, Miss. Standing are Lindley M. Franklin, Jr., National Council Assistant Treasurer and ACIN Treasurer; J. V. Anderson, St. Augustine's business manager; and the Rev. William G. Wright, Director of the Home Department and President of the ACIN Board of Trustees.



# ARCH NEWS

THE Rt. Rev. Henry Knox Sherrill has appointed the Hon. E. G. B. Jones, Liberian Secretary of War, as Chairman of the Presiding Bishop's Committee for Laymen's Work in the Missionary District of Liberia.

A definite laymen's program is being organized in the missionary district, including appointment of keymen in every parish and mission, no matter how small. Laymen will direct a canvass for the first time this year, attempting to increase the Liberian Church's responsibility for its own support. The Committee also will conduct an Episcopal census, bringing communicant lists up to date, locating "lost" communicants, and will survey the missionary district to determine where new work is needed. Laymen also will take responsibility for opening and staffing new missions and Sunday schools.

The Rev. Howard V. Harper,

Executive Director of the Presiding Bishop's Committee for Laymen's Work, visited Liberia in February, holding mass meetings in eight centers to explain the structure of the Committee. "Liberians are rapidly and increasingly taking the responsibility for their own Church," he reports.

The most important single development in the missionary district, believes Mr. Harper, is the training of Liberian clergy and churchworkers. He was tremendously impressed with Cuttington College at Suakoko (FORTH, March, 1956, page 20). "Cuttington is perhaps the hope of Liberia . . . and is one of the happiest places I ever saw."

A SERMON calling for a "Point Four" program to aid the American Indian drew strong comment from the *New York Times* in a recent editorial. According to the *Times* "the sense of desperation with which many American Indians must today be facing their future" was evoked by the Rev. Vine V. Deloria, Assistant Secretary, National Council's Division of Domestic Missions, speaking at New York's Church of the Epiphany.

Mr. Deloria, a Sioux Indian whose father surrendered a hereditary chieftainship to take Holy Orders, urged legislation to benefit the Indian, and stressed the need for more priests, nurses, and social workers. He also

described the Indian's need for instruction in modern agricultural methods, within the framework of Indian traditions.

HAITIAN Churchwomen, undaunted by government unrest and general strikes, and despite their Republic's deep poverty, recently gathered in Port-au-Prince for their first presentation of the United Thank Offering. The Missionary District of Haiti (FORTH, March, all-Haiti number), which has often been on the receiving end of funds from the UTO (see page 15), this year for the first time is taking part in the UTO program on a district-wide basis.

"We have received much. Now we do our part to help others," was the sentiment of one woman making her parish's contribution. Twenty-eight parishes and missions contributed a total of \$145.72.

Many of the *Dames Auxiliares* traveled to the presentation service despite adverse travel conditions. The district treasurer reported, "WA members from mountain missions traveled by the famous Haitian bus, the *camion*, on a route which goes through, not over, the same river twenty times. There is not one bridge. Should rain swell the river, the passengers simply wait, sometimes days, on one side or the other. Many women came from regions where transportation is only possible by foot or beast."



will be just as much a part of the Church's summer as convocation and vacation Bible schools at home and overseas.

At left is the Missionary District of Honolulu's Camp Pecusa on the island of Maui, at right the North Kwanto diocesan camp in Japan.





Episcopal chaplain conducts service aboard USS Jenkins at Yokosuta, Japan.

# THE HARVEST IS PLENTEOUS

By the Rev. Robert J. Plumb

It is time for the Church to take a fresh look at the military chaplaincy. Not only is this field white unto the harvest, but it has become an increasingly important permanent ministry.

In Colonial days when pastors left their parishes to join Washington's Army, they could promise not to be gone very long. During the Civil War and the World Wars, there was the same "duration of the emergency" thinking. But after the end of World War II, the pattern altered. Our armies and navies did not melt away, and neither did the military chaplaincy, for the services began to make an effort to maintain one chaplain for every twelve hundred men.

The Church has been slow to accept the importance and permanence of this special ministry, di-

rected toward millions of young people, though it is fully as essential as the staffing of churches within the United States. The Armed Forces Division of the National Council's Home Department is responsible for recruiting, assisting, endorsing, and equipping military chaplains. In every way possible it helps them to perform an effective ministry. But the help of parishes and individual men and women is needed if the Church is to fulfill its obligation to both loyal Churchmen and the unchurched in military service.

Some dioceses have formed Armed Services Commissions to help integrate into the life of the local church servicemen stationed where no chap-

• MR. PLUMB is Executive Secretary of the National Council Armed Forces Division.

lains are available. But there is still need for more personal interest in the young strangers in uniform new to a local community, and even in keeping strong the church ties of boys who leave the parish for service in other parts of the world.

On the post today's young serviceman is more likely to benefit from the ministry of a chaplain than he would have a few years ago. New legislation has given greater permanence and stability to the military chaplaincy by increasing the number of regular Army and Air Force chaplains by twenty-five per cent, at the same time reducing the number of



COUNSELING is vital duty of every chaplain. Here in action is Lt. Starke S. Dillar, Jr.



reserve chaplains by twenty-five per cent so that in a few years half of those on active duty will be regulars and half reserves, a ratio which already exists in the Navy. This means that many regular chaplaincy commissions in the Army and Air Force are available to Episcopal chaplains on active duty, a unique opportunity which should not be overlooked. Recent legislation also has brought the retirement benefits of reserve chaplains who remain on active duty for twenty years on a par with regular chaplains.

There have been striking changes in the military chaplaincy in the postwar years. It has grown up, and no longer encumbers its chaplains with endless secular duties, but insists that they give full time to "our Father's business." The World War II chaplain returning to active duty today (if one could be found young enough and without too much rank) would find himself in a strange new world. He would be expected to give character guidance lectures and would find himself among chaplains who know the latest methods and how to use visual aids. He would discover that ineffectual fumbling in this field would not be tolerated. He would find that he was expected to have been trained in counseling and might even be sent to school to gain more proficiency in this pastoral ministry. He might also find himself responsible for the religious education of several hundred children and expected to solve problems of hous-

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CLIMBING toward a cross, soldiers set out for a hike through the hills. Nearly fifteen hundred were presented for baptism last year by Episcopal service chaplains.



U. S. Navy  
YOUNG SAILORS kneel to accept the Body and Blood of Christ from their chaplain. Five chaplains are needed to fill quota in Navy.



"I lay my hand upon thee." The Rt. Rev. Lauriston L. Scaife and chaplain bring the Church's ministry to a sufferer in VA hospital.



# A Terrace



Modern magic of microscopes and lab experiments pushes superstition from minds of Igorot girls



Rickety press and student skill produce Community Paper of the Year



Boy surveyors map out a town with the help of their homemade "transit"

HIGH on a mountaintop in the Cordillera Central of northern Luzon in the Philippines, thirty-one young Igorots went forward on March 28 to receive their diplomas. Before them on a quadrangle that had been levelled by hand a generation ago were their parents, relatives and friends come to do them honor: priests and farmers, educated and unlettered, pagan and Christian. Looking across those faces to the rice terraces their ancestors had carved tier on tier out of the face of the living mountains, they tied themselves into an academic tradition far older than those terraces themselves by singing: "*Integer vitae scelerisque purus . . .*"

These were the members of St. Mary's largest graduating class, and this was the twenty-fifth anniversary of St. Mary's first high school graduation in 1931.

The members of that first graduating class entered this Episcopal school in bare feet and G-strings out of a generation so isolated and remote that one of them recalls, "The first time I saw a man in pants I ran away and hid in the burial caves, less afraid of the spirits of the dead than of such a stranger." Of those first four high school graduates, one is today a notary public and another the head teacher in a public school. Still another is a college professor and the only Igorot ever to be made a Guggenheim Fellow, while the fourth was the first Igorot priest of the Philippine Episcopal Church and has one son in the recent graduating class and another already following in his footsteps at St. Andrew's Seminary in Manila.

When those four were tiny children innocent of even their first breechclouts, their village of Sagada was the center of a black paganism which placated its demonic deities by the slaughter of living animals. A cruel taskmaster exploiting its adherents by fear of evil spirits and

• MR. SCOTT is a teacher at St. Mary's School, Sagada, the Philippines.



# aching in the Mountain Province

ST. MARY'S SCHOOL, SAGADA, CELEBRATES TWENTY-FIFTH ANNIVERSARY

By William Henry Scott

malicious ghosts, that paganism penetrated every corner of community life. Whoever dared such defiance as modern medicine or failure to contribute to village sacrifices or burying his dead in a Christian cemetery faced castigation as a menace to public welfare by neighbors whose co-operation he needed in the tilling of his fields. The bleak night of that paganism is by no means dispelled today, but at least in its heart now burns the bright candle of St. Mary's School.

And a very bright candle it is, too. Along with the Church of which it has always considered itself a part, St. Mary's has brought the Christian Gospel and western learning to a culture whose main educational drive had been hopes of fertility and the collection of enemy heads. As the record stands today, sixty per cent of St. Mary's prewar graduates are priests, teachers, nurses, or the wives of priests or teachers. In a surprise examination administered by government school inspectors two years ago, St. Mary's seniors took first place among all Mountain Province schools examined and higher than the median of two thousand secondary schools throughout the whole Philippines.

Such academic standards, however, have never been St. Mary's primary goal. Since its inception, the School's aim has been paradoxically dual. On the one hand, it must prepare Igorot boys and girls to go back to their rice terraces to live useful Christian lives in the midst of a predominantly pagan world. Yet, on the other, it must provide lay leadership for an indigenous church and a clergy able to take their place alongside ministers of the Anglican Communion any place in the world.

St. Mary's faculty includes ten dedicated Philippine teachers and four Americans who handle 250 students with the assistance in religious instruction of the local clergy and the Sisters of St. Mary. Students are mainly Igorots from the tribes of the central Mountain Province with a few lowlanders who have been willing to leave their distant homes in Manila and Mindanao and adjust themselves to strange customs, climate, and food to study in St. Mary's. The curriculum conforms to government schedules: mathematics, sciences, history, Philippine economics and government, English and Tagalog (the "national language"). Non-academic subjects include cooking, sewing, carpentry, gardening, athletics, and pre-mili-

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Grandsons of ancient enemies prepare a meal



Western magazines provide a glimpse of another world during recreation period at St. Mary's





HADEN HALL is Grace and Holy Trinity Cathedral's answer to many of the practical, pressing problems faced by any urban church. A shining, stainless steel kitchen which serves four hundred people is one of the assets it offers.

# A Good Fire in the Kitchen

KANSAS CITY CATHEDRAL HAS ROLE IN WHOLE LIFE OF WHOLE CITY

By the Very Rev. Clarence R. Haden

"WHAT the Church needs is less fire in the kitchen stove and more fire in the pulpit," wrote a clergyman who pounded the sidewalks of New York. While it is true the urban Church needs plenty of fire in the pulpit, it particularly needs to have a good stove in the kitchen.

With membership living in all sections of the metropolis, it is practically impossible for a downtown parish to have any program on weekdays without making provision for its people to eat. However devoted, people who work downtown are not going to go home for their evening meal or dine in the same restaurant where they lunched before going to an evening church meeting.

To get anything like adequate attendance it is necessary for the urban church to provide savory evening meals as the first part of the program. This is not an attempt to lure people to church, it is simply a practical way of satisfying the real and continuing habit of eating.

Grace and Holy Trinity Cathed-

ral, Kansas City, Mo., does just this. In its new building, Haden Hall, is a modern, stainless steel kitchen, the gift of the late Lester T. Sutherland, which is large enough to serve four hundred people.

The kitchen is but one aspect of Haden Hall, named for the Very Rev. Clarence R. Haden, Dean of Grace and Holy Trinity since 1952, who has been elected Bishop Coadjutor of Sacramento. Haden Hall serves the cathedral congregation, the community, and the diocese. Containing more than ten thousand square feet on one floor, the building is contemporary in design and complements the cathedral itself, a beautiful architectural expression in the Middle West of the Church's faith.

The many vicissitudes through which Grace and Holy Trinity has successfully passed exemplify some of the problems of the downtown church. Its start in the 1860's was inauspicious, a to-be-or-not-to-be beginning. The founding fathers changed

locations, changed the name, and the clergy in charge changed all too fast, an indication of tensions and difficulties. Not until 1881 when the Rev. Cameron Mann of Watkins, N.Y., was called as rector did Grace Church get its feet into a solid concrete foundation. The church built from Mann's extensive architectural notes made in England is neither a poor adaptation of Gothic nor a literal reproduction of Norman architecture, but a building combining the qualities of both.

Mann proved to be the man for the opportunities of the day. So outstanding was his ministry at Grace Church that he was elected Missionary Bishop of North Dakota in 1901. Even before his departure, however, his parish suffered a set-back in membership caused by an exodus of families from the Quality Hill neighborhood to the south of Kansas City.

Shortly after the turn of the century, Grace Church necessarily was placed under the rectorship of the Bishop of West Missouri, the Rt.



Rev. Sidney C. Partridge. The situation was made worse by war. A solution came in 1917 through a merger with Trinity Church under the leadership of Trinity's rector, the Rev. Robert Nelson Spencer, and with the church building of Grace as a nucleus for the combined congregations.

The ministry of Spencer reached far beyond the parish boundaries into the civic, cultural, and religious life of the city, but once again Grace and Holy Trinity lost a rector to the episcopate, this time to its own diocese, West Missouri. The Rev. Claude W. Sprouse was called from Trinity Church, Houston, Texas, in 1931, and four years later Grace and Holy Trinity was dedicated as a Cathedral.

The rich pastoral ministry of the first Dean, like the former rector's, reached into the entire life of Kansas City and the church at large. He was elected President of the House of Deputies at the General Convention in San Francisco in 1949 and re-elected at the Boston Convention in 1952. Here, as he stepped back from the microphone after making his speech of acceptance, God in his mysterious way called Dean Sprouse to a life of higher service. None mourned him more deeply than the members of Grace and Holy Trinity Cathedral into whose lives he had

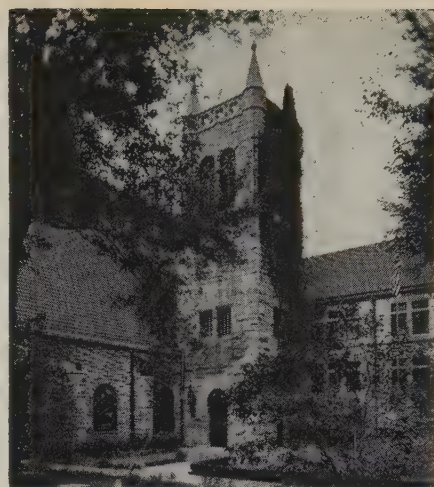
woven so much of himself and his ministry for twenty-one years.

When Dean Haden, a former Executive Director of the Presiding Bishop's Committee on Laymen's Work, came to the Cathedral, he found a downtown church in a neighborhood of antiquated homes that had been turned into rooming houses and restaurants, surrounded by commercial buildings. Quality Hill towers, an ambitious apartment-building program and the municipal auditorium one block from the Cathedral were signs of new life. The city could grow only one way, and that was West, in the Cathedral's direction.

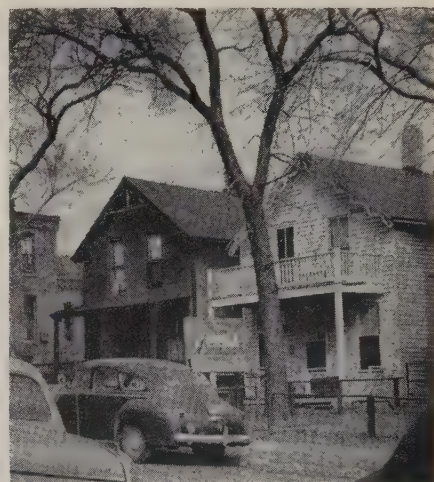
An expansion and development program begun under Dean Sprouse was completed under Dean Haden. Haden Hall was built, and a beautifully landscaped cathedral close in the heart of Kansas City. Houses were purchased and razed to give free parking facilities for more than a hundred cars.

The parish in the inner city has many problems to face, and if that parish happens also to be a cathedral, its role becomes even more complicated. The city congregation is more heterogeneous than a town or country church. The parish stretches beyond the immediate neighborhood into the entire metro-

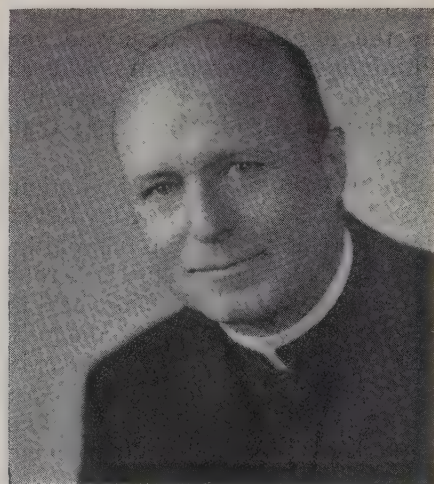
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GOTHIC and Norman architecture of Cathedral complements modernity of nearby Haden Hall



DECAYING houses were torn down to make way for parking lot able to handle sixty cars

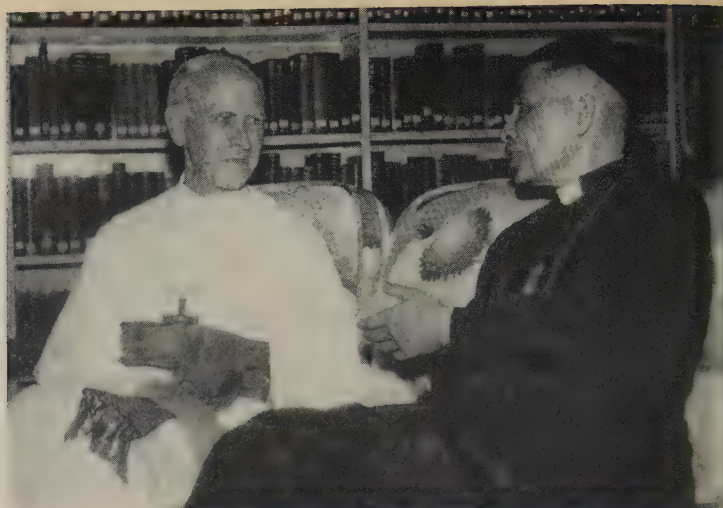


Sudvare

DEAN HADEN has been elected Bishop Coadjutor of Sacramento. Left, Haden Hall interior.



# Anglican Neighbors Confer in Manila



SUPREME BISHOP of the Philippine Independent Church and the Rt. Rev. Norman S. Binsted (left), retiring Missionary Bishop, confer together

THE second biennial conference of the Council of the Church of South-east Asia (FORTH, September, 1955, page 23) took place in Manila in February bringing together bishops, clergy, and lay delegates from Hong Kong, Borneo, Singapore, Rangoon, Korea, and the Philippines, the most representative gathering of Anglicans ever held in this part of the world. The Council discussed the strengthening of theological education in Southeast Asia and a proposal to establish a mission among the three million Chinese in Thailand, not as a Western missionary enterprise, but staffed and supported insofar as possible by the Southeast Asia dioceses.

The conference concluded with a Festival of Witness conducted jointly by the Episcopal Church and the Philippine Independent Church (FORTH, November, 1955, page 19), which was attended by more than thirty thousand persons.

In his pastoral letter of invitation, the Most Rev. Isabello de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church wrote, "The historic Festival will be held in fraternal co-ordination with the Episcopal Church, from which our episcopate derives apostolic succession, as significant proof that the Filipino Church though fully independent, remains no longer isolated from the other branches of the universal Church. The event also will mark the termination of the active episcopate of the Rt. Rev. Norman C. Binsted, Episcopal Bishop of the Philippines."



BISHOPS at Manila conference are (l to r) the Rt. Rev. V. G. Shearburn, Rangoon; the Rt. Rev. N. E. Cornwall, Borneo; the Rt. Rev. H. W. Baines, Singapore; the Rt. Rev. J. Aung Hla, Assistant, Rangoon; the Rt. Rev. R. O. Hall, Hong Kong; Bishop Binsted, the Rt. Rev. J. C. S. Daly, Korea; the Rt. Rev. A. E. Chadwell, Assistant, Korea; the Rt. Rev. L. C. Ogilby, Suffragan, Philippines



BANDS, banners, and thousands of persons made up hour and a half procession preceding mass meeting during Festival of Witness when for two days Manila became Christian center of Asia.





Griff Davis

RECONSTRUCTION of Julia C. Emery Hall, Bromley, Liberia, is made possible through UTO. Mrs. Arthur M. Sherman, Woman's Auxiliary Executive Secretary is visiting Liberia for the annual WA meeting and district convocation and will be present for the dedication of this building.

## The Gifts of Thankfulness

UNITED THANK OFFERING BUILDS BUILDINGS AND BUILDS LIVES

THE trailer home of Deaconess Dellema J. King at St. Michael's Chapel, Pierre, S.D., often bulges with Indian students invited for supper. Accustomed to dining cafeteria style with three hundred colleagues at a government school, these boys and girls love a chance to become acquainted with the deaconess in an atmosphere which they consider has all the comforts of home. Yet the deaconess knows it does not. The trailer came equipped with neither heat nor running water. Although heat was soon installed, for a long South Dakota winter Deaconess King had to haul water in two large milk cans by automobile from the house of a friend. Then a check from the United Thank Offering paid for piping water into the chapel basement and thence to the trailer.

Meanwhile, at another South Dakota Indian school, a church school for girls named St. Mary's (FORTH, February, 1956, page 10) in Springfield, students were eating from a motley set of china, stained a dirty yellow-orange, with forks which bent double under little pressure, and

disreputable knives and spoons. "It is always fun to lift a jug and find you have only lifted the handle," said the headmaster, "but it is not so funny when the handle comes off in mid-air." A thousand dollars' worth of new dinner plates, cups and saucers, salad plates, enough china and utensils to feed one hundred people everything from soup

to nuts was the gift of the UTO.

That same winter at St. Mary's Mission to the Paiutes in Nixon, Nev., the rectory furnace gave up its effective life. The Rev. and Mrs. Joseph F. Hogben would not be able to get through another year without a new heating plant. A \$1,800 check from the United

continued on next page



LITERACY PROGRAM, toward which UTO gave \$300, is a main emphasis of ministry to Puerto Rican migrant workers conducted by the National Council of Churches in Delaware and Maryland



# The Gifts of Thankfulness . . . . . continued

Thank Offering has furnished a furnace and money-saving ceiling insulation.

Winters are warmer in Arizona, but Deaconess Pauline E. Watts at Good Shepherd Mission, Ft. Defiance, (FORTH, January, page 16) faced a different problem: no refrigerator in which to keep milk and cheese and fruit. She bought one on time with no intentions of requesting aid, but a friend urged her to write the United Thank Offering committee on the chance that funds might be available for such equipment. They were.

Four times a year the Woman's Auxiliary Executive Board takes a look at the United Thank Offering agenda and talks of many things. If requests came in for shoes or ships or sealing wax, they might very well consider them. Within the United Thank Offering budget, in addition to the appropriations toward pensions and salaries for women workers, large capital gifts, and support of co-operative missionary projects, there is leeway in the form of discretionary funds which can take care of any number of needs . . . not only the big things like church buildings, but the little things which most people take for granted like dining room china, plumbing, furnaces, and refrigerators.

This assortment of appliances was the offspring of four of the appropriations approved by the Executive Board this past October. The diverse appropriations made at that time reach into every phase of church life at home and overseas from Indian work to College work, into health projects and literacy programs, into just plain everyday living. In many cases they illustrate the frontier conditions still remaining in missionary life.

On Sundays in Sitka, Alaska, visitors at St. Peter's-by-the-Sea are disappointed of the guestroom while church school meets, and if the bishop is present, the only place he may retire after church is back to the bishop's chair. The rectory doubles as parish hall for more than one hundred church school children, for parish dinners, guild meetings, and a score of parish activities.

Said the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska, in writing the Executive Board, "I know of no more vital problem in this district than that of affording the Rev. and Mrs. Henry H. Chapman some relief from the intolerable living conditions they have endured cheerfully for the past eight years. They have given about thirty-five years of missionary service and I earnestly hope that something can be done to give them a home."

"The United Thank Offering has been a tower of strength to us in Alaska, particularly in putting me up in the air (FORTH, September, 1954, page 19). I have flown more than twenty-six thousand miles in the past four months, and the Blue Box continues to give splendid service."

With the help of a National Council loan St. Peter's-by-the-Sea is expanding the parish hall facilities and with the help of a UTO grant, a second-floor apartment is being built for the Chapmans. Now parish organizations can carry on their activities freely and effectively and the Chapmans have a place they can call their own.

Eureka, Nev., might be called another frontier. Once the lead capital of the world, it has for years been a ghost town, its population numbering hundreds instead of thousands, its mines, still rich but beset by underground water, fires, unstable markets, and all the ills of mining camps. In Eureka's bonanza days of the



SITKA is lovely Alaska coastal town with timber and Mrs. Henry H. Chapman who for eight years



VACATION church school at St. James', Eureka community are on the move. The UTO is helping



EQUIPMENT provided by UTO is improving health services for Negroes in Lawrenceville, Va.



QUINTA TRANQUILA, Barrio Rubias haven for Puerto Rico staff received UTO ch





UTO is providing private apartment for the Rev. i-public parish hall-rectory in front of flagpole.



ADDITION to college in Madras, India, begins to rise with the help of the UTO



t church and  
vaged church.



BASEMENT of St. Michael's Chapel, Pierre, S.D., and trailer home of deaconess Dellema J. King are now equipped with running water. UTO paid price of piping.



LINCOLN, Nebr., young Churchmen, apples and all, soon will have new church home

1880's the Episcopal Church ministered to its share of a substantial population, which supported at one time a regular ministry. Today a clergyman comes twice a month from Ely, seventy-seven miles across the mountains. A church school meets every Sunday, there is a loyal and hardworking woman's group, and the little congregation produces a confirmation class every year. As a county seat and a shopping center for many large ranches and with two mines working Eureka expects to grow again, and so does St. James'. Heavy snow each winter had taken its toll, weakening the roof trusses and spreading the walls apart, until the severe earthquakes in 1954 and 1955 brought the quaint cut-stone church to the point of condemna-

tion. The possibility of a quonset hut church was discussed, but a contractor undertook a complete restoration for \$5,000. The congregation raised half, the missionary district gave \$1,500, and the last \$1,000 came from the UTO. That one thousand dollars will go far, indeed, keeping the church's ministry available to the faithful congregation and the town's future.

The Executive Board had the future in view last year when making a \$10,000 grant to the Missionary District of Puerto Rico to which \$500 was added this October. The funds will be used to purchase property on the outskirts of San Juan, looking ahead to the time when a large housing development will be completed. When new citizens move into the new community, the church will be ready to minister to them.

Two other appropriations went to of Caribbean—\$2,000 for repairs to the diocesan rest house at Barrio Rubias, Puerto Rico, a conference and refreshment center for the missionary district staff, and \$300 for the purchase of six used sewing machines in Haiti.

In a nation where women often are considered on a level less than men, where they cannot inherit property, where they cannot vote in national elections, and where, in fact, they do much of the manual labor, their association with the Church is a valuable outlet for self-expression. Because of great poverty their offerings of money are necessarily small (see page 7), thus the offering of time and effort in beautifying their churches and sewing for those more needy than themselves is very important to Haitian Churchwomen. The six sewing machines will be used at weekly sewing meetings which will be held in conjunction with worship services, presenting an excellent chance for the Church to reach the spiritual needs of the Haitian women.

In Liberia, as in Haiti, the Church offers women opportunities for self-fulfillment, particularly in the field of education. Among the church institutions in Liberia, none is more important than Julia C. Emery Hall at Bromley which provides an elementary education for girls. The largest single capital gift in the UTO

continued on next page



# The Gifts of Thankfulness . . . . . continued

budget for the present triennium is \$100,000 to rebuild Julia C. Emery Hall with space for 125 girls, faculty rooms, class rooms, assembly hall, and modern conveniences throughout. When plans were drawn up it was discovered that the original building had to be demolished to its foundation. An additional request of \$26,000 to complete the proposed reconstruction and provide equipment to meet the school's needs for years to come was granted this October.

In Madras, India, another school is in the process of expansion: St. Christopher's Training School, a co-operative missionary project toward which the UTO contributes \$750 annually for general support. Here college, high school and elementary school girls all will profit from a building program to enlarge classroom facilities and provide laboratories, library, and chapel. In October the Executive Board appropriated \$5,000 toward the building fund.

Another appropriation went to St. Sergius in Paris, an Orthodox Theological Seminary which receives the support of United States Churchmen through the Good Friday Offering (FORTH, November, 1956, page 16). The sum of \$1,750 is helping the seminarians create for themselves a reading room where they can relax in a quiet and homely atmosphere. Mrs. Robert M. Adams, Executive Board member from the Sixth Province visited St. Sergius this past summer. Impressed though she was by the work of the theological stu-

dents, she could not help noticing the cook—a French cook, at that, in a tall white hat, sitting in the kitchen peeling potatoes. With an eye to the domestic side of things, Mrs. Adams suggested to the Executive Board that they include an extra \$150 for kitchen equipment. The French cook now has new pots, pans, and a potato masher.

The lives of students all over the world are being enriched by the United Thank Offering. In the United States grants included \$5,000 toward a rectory for the chaplain at the University of Rhode Island and \$20,000 toward property for a church at the University of Nebraska in Lincoln. Graduate architecture students have submitted plans for a modern church with ample room for students' activities to be built on the lots where the present completely inadequate church and a fraternity house now stand.

So scattered is a large university parish, especially when the church is a distance from campus, it is important for women church workers to be mobilized in order to fulfill their positions as links between church and campus. The UTO triennial budget allows a total of \$35,000 for cars and travel allowances for women workers. In October \$1,500 was appropriated toward an automobile for Irene S. Alleman, the college worker at Purdue University, Indianapolis, Ind.

A similar appropriation will keep another woman worker from resorting to hitchhiking. As Director of Christian Education for the Diocese

of Eau Claire, An-Veng Loh's work covers a large area where buses do not come along every other minute.

With United States schools the most crowded in history and today's emphasis on a sound education for everyone from Alaska to Liberia, it is difficult to remember that illiteracy still lurks in the United States. One appropriation for \$300 reaches behind formal education in America to help augment a National Council of Churches literacy program among Puerto-Rican migrant workers in Delaware and Maryland.

Another is bringing health services to an entire community through the hospital at St. Paul's Polytechnic Institute, Lawrenceville, Va. A check for \$4,390 will provide hospital equipment ranging from beds to basins. Because of the limited health facilities for Negroes in Lawrenceville, this American Church Institute School (FORTH, February, page 12) renders health services to Negroes in the surrounding area as well as to its own students and faculty.

The gift of health, the gift of a home, the gift of a church, the gift of education . . . the gifts of the UTO are the gifts of life. As the women of the Church participate in the United Thank Offering in-gatherings this spring the UTO continues to build buildings and build lives. While the UTO has grown since its inception in 1889, from two thousand dollars to more than three million, it has continued to exist for just one purpose: as it is given in thankfulness for the blessings of daily living it is used to provide those blessings for others.



Dining room equipment went to South Dakota school for Indian girls (left), kitchen equipment and funds for commons room to St. Sergius in Paris





Leon Hecht

CELEBRATING eightieth birthday of the Girls' Friendly Society, two members cut cake with Mrs. Harold E. Woodward, President, and Mrs. Stephen K. Mahon, Executive Secretary (right)

England factories, the first GFS branch offered "friendly companionship, a strong religious influence, and adult leadership." From these beginnings, the GFS went on to become instrumental in establishing the Traveler's Aid Society; to be, during World War I, a forerunner of the present-day USO; and to pioneer in developing activity programs based on the project method and learning-by-doing. (The American GFS programs are so admired by the eighty-nine year-old English GFS, that a member of the American GFS staff has been invited to help the parent organization with its programs).

Today, the GFS includes girls aged seven to twenty-one, of diverse races, faiths, and occupations in more than one thousand Episcopal Church branches at home and overseas. Through membership in the GFS World Council, it links girls in twenty-five countries in a four-fold program of worship, study, work, and play. Affiliated with the National Council since 1920, GFS mission projects have helped every mission field in the Church. One of its

WHEN some four hundred members and leaders of the Girls' Friendly Society congregate June 25-July 1 for World Council and National Assembly meetings on the campus of Sarah Lawrence College in Bronxville, N.Y., they will be celebrating the eightieth anniversary of a group whose progressive outlook has constantly complemented its record as the oldest girls' organization in the United States.

Ever since its founding in 1877 by

a Lawrence, Mass., rector's daughter, the American GFS has been a pacesetter. To the ten-to-fourteen-year-old "career women," working in New

newest concerns has been in opening summer service projects to teenage members: this summer, GFS'ers will

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## Girls' Friendly Society Plans World Assembly in June



First GFS group was formed in 1887. At right, American representatives at 1955 World Assembly in London, prepare to perform a dance.



# A Boy

TWO SOUT

By Kitty C

TWO southern schools stand today as witnesses to the ideals of one man. All Saints' Episcopal Junior College, Vicksburg, Miss., and St. Mary's Junior College, Raleigh, N. C., only Church-owned junior colleges for girls in the country, are fulfilling the role of a Christian school, church, and home . . . long visualized by the Rt. Rev. Theodore Dubose Bratton.

Theodore Dubose Bratton, third rector-president of St. Mary's Junior College (1899-1903) took with him his firm convictions on Christian education when he left North Carolina to become Bishop of Mississippi. There in 1909, he founded All Saints' Junior College, using for a pattern his beloved St. Mary's.

Always maintaining that intellectual growth alone was not enough, Bishop Bratton wanted students to have a real knowledge of God. Such

a balance of the religious and the academic he had seen at St. Mary's. From its beginning in 1842, that school had endeavored to offer much more than a formal education, hoping to give each girl as she graduated something to enrich the rest of her life.

That "something," the essence of Bishop Bratton's philosophy, is powerfully present in both schools today. It is perhaps best revealed in the chapel services, where the girls



GRADUATING class of St. Mary's files into chapel for traditional June commencement ceremony. Most of girls are Carolinians, but 1957 enrollment represents fifteen states, three nations.



PICNICKERS pour between pillars of Illinois Memorial, on their way to All Saints' outing



WELL-ROUNDED program of athletic, social and religious activities trains "St. Mary's girls"



ASSURED, well-adjusted young women able to participate in and contribute to the Christian and cultural life of a twentieth-century community are the products of All Saints' and St. Mary's.



# Christian Purpose

## SCHOOLS OFFER RICH HERITAGE TO GIRLS

start each day with a few minutes of prayer. The mellowed chapel of St. Mary's is now in its 102nd year of daily worship services, and a striking new chapel at All Saints' has just been dedicated, named for the man whose ideals it embraces.

Alike in their aims, the two schools vary in structure. St. Mary's is organized as a four-year junior college, offering a two-year curriculum of a standard prep school and two subsequent years of junior college, the latter usually comprising about two-thirds of the student body. Approximately half of the year's prep school graduates remain at St. Mary's for college.

Dr. Richard G. Stone, president of St. Mary's heads the roster of an outstandingly able administrative staff and faculty. A former professor himself, he recognizes the value of high caliber leaders for young men and women. Each year as he welcomes newcomers to St. Mary's, he impresses upon them what he himself has found so vitally true: "You will forget the data you might discuss in any classroom . . . you will remember the great teachers. If you learn from them the values of life, you will gain a rich heritage."

The sister school, All Saints', is a four-year high school and two-year junior college. The high school offers two parallel courses of study: a curriculum with the fundamentals of a standard high school, and a college preparatory course equipping girls to enter any institution of higher learning.

Though both schools welcome girls of other religious bodies, they

are essentially Episcopal in practice and ownership. St. Mary's is owned by five surrounding dioceses, North Carolina, East Carolina, Western North Carolina, South Carolina, and Upper South Carolina, while All Saints' is a tri-diocesan school, under the jurisdiction of Mississippi, Louisiana, and Arkansas. Bishops of these dioceses serve as board members of the respective schools.

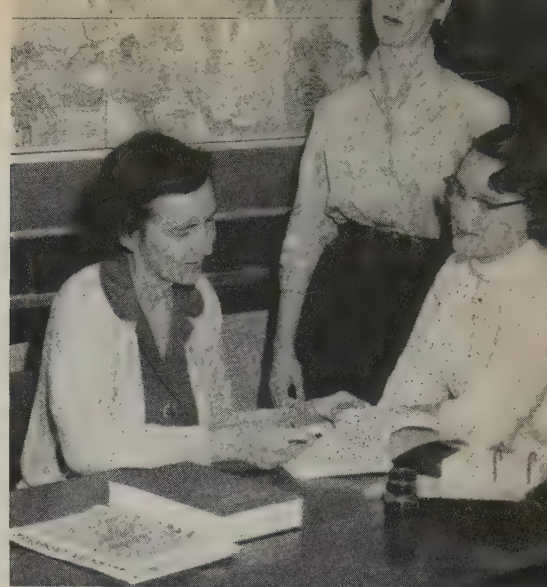
An average of 315 girls enroll yearly at St. Mary's, this year's registration showing students from fifteen States and two foreign countries. The majority, however, come from the Carolinas . . . for to be a "St. Mary's girl" is almost a tradition in this part of the country. It is counted as an eagerly awaited privilege among Carolina teen-agers, many of whose mothers, grandmothers, and even great-grandmothers were St. Mary's girls."

All Saints' Junior College, equally rich in tradition, numbers between eighty or ninety in its annual registration. Of these, about seventy-two live in the dormitories, the others commuting daily from Vicksburg. Its limited enrollment and highly informal atmosphere give All Saints' the quality of a relaxed and happy family. The Rev. William G. Christian, president, sets the pace for this kind of informality, striving to make All Saints' "a Christian home at its best . . . where Christian education is part of the daily life."

Known to the girls as "Mr. Chris," their president knows and calls each of them by her first name. It is the warmth of this man's personality and the fatherliness of his nature which perhaps as much as anything draws girls to All Saints'. The wide doors of the white-columned rectory are always open to "his girls."

Though predominantly Southern in flavor, All Saints' student body includes girls from widely scattered States and this year's registration shows two from Central America.

As each girl enters All Saints', she



INFORMAL atmosphere helps All Saints' achieve ideal of being "a Christian home at its best"

is introduced to the evaluation and guidance program, where a trained counsellor helps her become oriented into her new life. Through mental ability tests, vocational preference tests, and personal consultations throughout the year, she is helped to grow into a more assured and better adjusted womanhood, prepared upon graduation to take her place in a Christian community and contribute to it.

Guiding and counselling St. Mary's girls during their important late-teen years is the Rev. Israel Harding Hughes, school chaplain and Bible teacher for the past twelve years. He and his wife (a former "St. Mary's girl") sponsor Sunday evening gatherings in their off-campus home. These informal parties are a favorite of the girls and of real value to their chaplain who long ago discovered that in relaxing together, a professor and his students can reach fuller understanding and trust in one another.

Elected student councils govern both St. Mary's and All Saints', in conjunction with the administrative staff. Both schools, however, operate on the honor system, finding reinforcement of the rules rarely necessary.

Well integrated into the pattern of each school's life are the Canterbury Club and the Young People's Service League, often including boys and girls from local parishes and other schools. The altar guild is another area of activity where girls

continued on page 31

• Creative assistant to the National Council Director of Promotion for the past two years, MISS HAWORTH has been appointed to the staff of St. Thomas' Church, New York City.





GROUND-BREAKING ceremony for Barth Hall, symbol of St. Thomas' growth, is held by proud parishioners. Building is named for manufacturer Charles P. Barth whose gift made it possible.

sionary domain, six of which are in the present Missionary District of Eastern Oregon. Those six churches were erected within a four-year period! Even the seemingly limitless expanse of eastern Oregon did not shake this builder. He had other work to do. Four years were enough to give to this area.

Dr. Nevius organized the congregation of St. Thomas' Church in the Knights Templar Hall in 1874. The lodge had been set up in 1862, year of the gold strike. St. Thomas' was the first church of any communion to be erected in Grant County, and one of the earliest Episcopal churches to be founded in the Pacific northwest. The church was dedicated in 1876 by Benjamin Wister Morris, who later became Bishop of Oregon.

The shift from gold to lumber and grazing was almost too much for dwindling St. Thomas' Church to

## Thunder in Oregon Mountains

LAYMEN DO SOMETHING ABOUT CANYON CITY

By the Rev. John C. Evans

**G**OLD was discovered nearly a century ago in the deeply recessed gorge where Canyon City, Ore., now nestles. Such was the start of a story that moves through several climactic situations, one of which was a grant of \$15,000 to St. Thomas' Church from the BUILDERS FOR CHRIST fund.

Historic St. Thomas' Church in Canyon City, with its handsawn beams, and windows shipped around Cape Horn, has been witness to succeeding transitions. Once Canyon City was larger than Oregon's city of Portland. But after the gold rush was over it fell back from its ten to fifteen thousand persons to a population of about six hundred today.

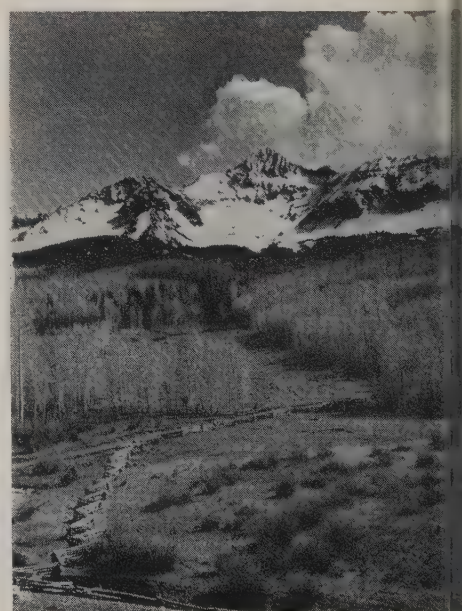
The town's economy shifted swiftly from gold to lumber and stock raising. While not as spectacular as gold, these interests often have greater stability. Twice Canyon City was completely destroyed by fire, except for

St. Thomas' Church, which was the sole surviving structure. Awe twinges oldtimers' voices as the double survival of the edifice is recalled.

Five paces from the church's sanctuary a spring bubbles forth crystal clear cold water. Winter has never frozen it. Over the spring is a stone arch reminiscent of Mary's well in Nazareth of Galilee. The spring water probably saved St. Thomas' church twice from fiery destruction.

Church builders are often sentimental folk, and perhaps that is why the Rev. Reuben Denton Nevius, wonder-working pioneer missionary to the great northwest, located the church by the spring. During a recent winter when water mains froze and burst, Canyon City's sole source of drinking water was this spring.

In all, Dr. Nevius built thirty-six churches throughout his vast mis-



MAGNIFICENT mountains are daily inspiration to worshippers in the wide northwest

• Retired religion and education editor of the Chicago Tribune, MR. EVANS is now serving the Missionary District of Eastern Oregon.



withstand. Membership fell off to twenty-one, and the congregation was mostly dormant during a thirty-year period. Another ghost church was in the making. Services were held now and again by travelling missionaries, and for many years St. Thomas' was attached either to Prairie City, about twenty miles away, or to St. Andrew's Mission in Burns, seventy miles distant.

Then another transition!

There was thunder in the mountains that hid Canyon City. It rolled down mountains, canyons, and valleys and across grazing plains and high sage deserts that circle the town of Burns, where a convocation of the missionary district was held.

"When," asked the rumbling mountain delegation of the Rt. Rev. Lane W. Barton, Missionary Bishop, "when are you going to do something about Canyon City?"

An echo rumbled back.

"When are you going to do something about Canyon City?"

The delegation said it was ready to go to work if a leader could come to direct the congregation. With this assurance, Bishop Barton assigned to St. Thomas' the Rev. Albert Allen, then a lay reader studying for Holy Orders. He is now rector of St. Mark's Church, Hood River, Oregon.

Things soon began to happen in Canyon City and throughout Grant County. St. Thomas' may be described today as being possibly unique in the American Episcopal Church.

Here are some of the things that happened!

The old church had become a partial victim of the mountain beneath which it stands. Mining operations may have caused the mountain to settle. It was slowly crushing in on the sanctuary. The rear wall and re-dos were pushed nearly a foot out of place. Several thousand dollars had to be found to buttress the sagging mountain with concrete, while the end of the church had to be pulled back into shape with turnbuckles. During the course of these jobs, the entire structure was rehabilitated.

A new rectory was the next imperative need, and \$18,000 was raised for that purpose. Expansion had really set in. The town of John Day is two miles north of Canyon City



PIONEER rector who built St. Thomas', the Rev. Reuben Nevius, is recreated by the Rev. Albert Allen, then a lay reader. The newly-ordained Rev. Richard Payne will take over this summer.

where U.S. highway 26 intersects the famous Three Flags highway which joins Canadian and Mexican cities. It is a thriving town of two thousand persons. Churchmen there affiliated with St. Thomas'.

Today the boundaries of the parish are the boundaries of Grant County which embrace six thousand square miles and a population of one and one-third person to the square mile. The pastor often must drive more than one hundred miles to make five parish calls.

Sunday school attendance soon gushed beyond the wood-buttressed walls of the little church. A former grocery store was rented to house five classes. Another class met at the court house, and two more at the rectory. The church was large enough to care for but one class.

Nine towns and settlements now are included in the parish: in addition to John Day and Canyon City: Seneca, Izee, Bates, Monument, Mount Vernon, Dayville, Hamilton,

continued on page 31



UNFINISHED but pressed into service is new Barth Hall. St. Thomas' congregation is diverse, includes well-to-do ranchers, garbage collectors, janitors, businessmen, lumbermen, teachers.



# CHURCHMEN IN THE NEWS

## Henry Labouisse: The Arabs' Man of Mercy

**T**HERE are two things to do, waiting for Henry Richardson Labouisse at his New York office in the United Nations Secretariat Building. You can read—and since Mr. Labouisse is director of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, it is natural to pick up a copy of one of his reports to the United Nations General Assembly. Or, you can lean back and look out at the East River, so close to Mr. Labouisse's desk that you can distinguish every white and silver feather on the gulls that glide past the window and settle on the water.

To watch the play of sunlight on a rhythmically flowing river, the graceful sweeps and landings of seabirds, is a peaceful thing, conducive to meditation and a sense of the nearness of God. The report in your lap is a sharp and bitter contrast. It is a war story, an atrocity story, a story of idle, frustrated, deprived human beings that forces itself through the matter-of-fact official prose with tragic impact. These are the two worlds in which Henry Labouisse lives and works.

There are times when it must seem to Mr. Labouisse that the ninth Beatitude (*Blessed are you when men revile you . . .*) was pronounced for his personal encouragement. His job, as his title indicates, is to administer the United Nations agency established to provide subsistence, medical care, and shelter for some 900,000 displaced Arabs concentrated in Holy Land refugee camps and to help them become self-supporting. But Arab refugees are not merely people in need, they are one of the most explosive political issues in the world today, and anything done for them must be accomplished while buffeted by a storm of controversy. Whenever either Arabs or Israelis need someone to blame for almost anything, Mr. Labouisse, as a prominent and convenient neutral, seems a made-to-order choice.

He has been accused, among other

things, of pulling down a mosque with his own hands, and of systematically exterminating the refugees under his care by withholding medical treatment. The house of the Agency's representative in Beirut has been bombed and an attempt made to burn the home of its representative in Gaza. To the question, "Are you in personal danger?" Mr. Labouisse shrugs and replies that he supposes so, you just can't think much about things like that.

Dark-complexioned, with iron-grey hair, a prominent nose and knowledgeably amused dark eyes, Mr. Labouisse is usually taken for a Frenchman, and his sibilant Gallic name reinforces the impression. In reality he is a typically American mixture of English, Scottish, and French, and says that he can "barely struggle along" in the French language. He is a descendant of Leonidas Polk, Civil War general and Bishop of Louisiana (FORTH, July-August, 1956) and also of John Witherspoon, the doughty Calvinist president of Princeton who revolutionized the University in the eighteenth century.

Born and bred in New Orleans, Mr. Labouisse speaks a gentle, drawling brand of English. His manner is modest, almost self-deprecating, but he has steel in reserve for a situation that demands it.

Tact, open-mindedness, a talent for logical persuasion, and a sense of humor are also essential equipment for a relief agency director. One day Mr. Labouisse may spend in negotiation with Egypt's President Nasser. The next he may be called upon to soothe a group of dispossessed Bedouins who have never slept under roofs before and who consider the lack of separate entrances for plural wives an unaccountable architectural oversight in refugee quarters.

Most refugees appreciate the fact that their very existence depends on United Nations aid. At the same time, they have not forgotten, and

the Arab governments do not intend to let them forget, that their difficulties originated with the 1948 UN decision to partition Palestine.

Neither Princeton nor the Harvard Law School, from which he graduated in 1926 and 1929, respectively, could have been expected to prepare Mr. Labouisse for the kinds of problems he faces in the Near East, and he could hardly have foreseen them during his twelve years of law practice in New York City. Another twelve years of war-time and post-war service with the State Department, however, were solid training. They included assignments as chief for defense materials of the Eastern Hemisphere division, counselor and later minister for economic affairs at the United States embassy in Paris, and special representative in France for foreign economic administration. In 1945 Mr. Labouisse came back to Washington and served until 1951 as special assistant to the assistant secretary for economic affairs, secretary for economic affairs, economic advisor to the director of the Office of European Affairs, coordinator of foreign aid and assistance, and director of the Office of British Commonwealth and Northern European Affairs.

He resigned from the State Department in 1951 to head the Economic Co-operation Administration's special mission to France, which metamorphosed into the same title with the Mutual Security



United Nations  
HENRY LABOUISSSE replies to questions by Israeli Ambassador Abba S. Eban concerning the United Nations Arab relief program



Agency when it replaced ECA.

1954 was a memorable year for Mr. Labouisse. For one thing, he accepted his present position with the United Nations. For another, he married Eve Curie, noted author-lecturer daughter of the discoverers of radium, whom he met in Paris when she was adviser to the Secretary-General of NATO. Mr. Labouisse had been a widower since the death of his first wife, the former Elizabeth Scriven Clark, in 1945. Their daughter, Anne, is now a student at Smith College.

The Labouisses maintain a home in Wilton, Conn., but have seen little of it in the past few years. They live in Beirut, though in a single year Mr. Labouisse has crossed the Atlantic eight times to his wife's six. A lifelong Churchman, Mr. Labouisse is a member of St. Matthew's Church in Wilton.

He stresses that he is neither pro-Arab nor pro-Israeli—merely pro-refugee—"I think in terms of the refugees as human beings," he says. "For one reason or another they have been given very shabby treatment—they have been deprived of their homes. I have great sympathy for them as a group and would like to see them get settled."

Mr. Labouisse suggests three ways in which Americans can help the refugees in the Holy Land. First, of course, is actual physical aid, of the kind the Episcopal Church extends through its annual Good Friday Offering (FORTH, April, page 23.) But almost more painful than hunger and cold is the refugees' sense of isolation, of being forgotten when they are not in play as political pawns. "If Americans could make the refugees realize that other human beings are thinking about them," Mr. Labouisse feels it would do much to alleviate their loneliness, and reduce their growing resentment against the United States for its role in the creation of Israel.

Thirdly, he believes that Americans should study the true situation in the Near East and help to disseminate accurate information about Arab refugees and the grim realities of their lives.

Meanwhile, Henry Labouisse goes on working steadily, courageously, and effectively at the administration of mercy.

## LET US PRAY

*The missions of the Church, whether foreign or domestic, are parts of the Mission of the Church, the redemption of mankind. No part of the Church's Mission is foreign to God. We pray for the Christian family around the world because it is the family into which we have been adopted, to which we belong.*

○ HOLY GHOST, who leadest the faithful into all truth: Enable us, we pray thee, so fervently to reveal the Gospel in our lives, that all nations may be brought out of darkness and error into the clear light and true knowledge of Jesus Christ our Lord, whom with thee and the Father we worship and glorify as one God, world without end.

JOHN W. SUTER

### *For Missionaries*

○ THOU Good Shepherd of the sheep, look mercifully upon those who have none to watch over them in thy Name. Prepare them to receive thy Truth, and send them pastors after thine own heart. Replenish with thine abundant grace those whom thou dost send, and awaken the pity of thy people for all who know thee not, so that by their cheerful contributions, and the co-operation of thy Holy Spirit, multitudes may be daily added to the Lord, and become partakers of the salvation which thou has promised, O Lord and Lover of souls; through Jesus Christ. Amen.

THOMAS WILSON A.D. 1663

### *For Missionaries and Their Work*

○ GOD of all the ends of the earth, and of all its families, we ask thee for the missionary work of thy Church in foreign and distant lands. We commit to thee thy missionary servants in every land. Strengthen them continually with the Holy Ghost the Comforter. Prosper the work of their hands, to thy glory and the salvation of all men; through Jesus Christ our Lord. Amen.

H. C. G. MOULE. 19TH CENTURY

Edited by the Rev. ROBERT N. RODENMAYER, S.T.D.

● LEON McCAULEY, manager of Seabury Press, Inc., will resign this June. Mr. McCauley was appointed to organize the Press in 1951.

● The Rev. JONES B. SHANNON, former rector of St. Andrew's Episcopal Church, State College, Pennsylvania, has been elected Executive Director of the Church Society for College Work. Mr. Shannon succeeds Captain Leslie E. Richardson.

● In recognition of his "outstanding service in the cause of Anglo-American understanding," the Rt. Rev. HORACE W. B. DONEGAN,

Bishop of New York, has been named an Honorary Commander of the Most Excellent Order of the British Empire by Queen Elizabeth II. Born in Devonshire, Bishop Donegan has been an American citizen since 1919.

● Following his visit to the British government as special envoy from Japan to plead for suspension of the first proposed British hydrogen bomb test on Christmas Island MASATOSHI MATSUSHITA, president of St. Paul's University, Tokyo, and Mrs. Matsushita called on Pope Pius XII. The Pope voiced his sympathy to Japan's protest.



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# READ A BOOK



By PAUL B. ANDERSON

MATTHEW SPINKA, the author of *The Church in Soviet Russia* (New York, Oxford, 1956, \$3.75) has long been a student of Russia and of the Russian Church. His earlier book on this subject, published in 1926, examined the confused situation after the Revolution, and particularly the sordid story of the "Living Church." The present work is not so much a history or description of the Russian Church since 1926, as a study of the personal relations of the three Patriarchs—Tikhon, Sergei, and Alexei—with the Soviet Government. Were these relationships an expression of creed and conscience, or were they produced by coercion and tainted with the atheism of the Communist Party in power?

This is the theme of Dr. Spinka's book. He describes the position of the Holy Synod when the Tsar abdicated in March, 1917, as one of sympathy with the change. Nevertheless, the temporary government installed a new *Ober Procurer* and changed all but two of the members of the Synod. It was this body that then issued the call for a Great *Sobor*, or National Church Assembly of bishops, priests, and laymen, to decide upon the future organization and work of the Church.

The *Sobor* convened in August, but did not reach the decisive stage dealing with constitution and elections until late October. The election of Patriarch Tikhon actually took place during the days of revolution which

installed the Soviets in the Kremlin. One of the crucial elements in interpreting the future course of Russian Church history was the fact that so many members of the *Sobor* were prevented by street fighting from attending the meetings that only a minority vote placed Tikhon in office.

From this point on, the author tends to doubt the legality of the Patriarch's position. Step by step he follows the departure of the Patriarch from his completely hostile position to the Soviet Government in November, 1917, to abjuration of counter-revolutionary acts at the time of his release from prison in 1924.

This trend is further discerned after Tikhon's death. If the legality of Tikhon's position is doubted on grounds of ballots, the canonicity of his successor, Sergei, is questioned for failure to get approval by a *Sobor* on the statement of relationships which Sergei issued on assuming leadership in the Church. The crux of the matter lies in Sergei's declaration of loyalty to the Soviet Government in 1927. How could the head of a Christian Church assert loyalty to a Government which avowedly aims to destroy the Church; and how could he take office when prior candidates had been and still were imprisoned?

The author leaves the impression that Sergei surrendered to the regime and thereby also surrendered his moral authority. Yet he points out that the great body of the faithful Orthodox in the Soviet Union have accepted Sergei and his successor, Alexei. The situation is different abroad, as very few Russian Orthodox Churchmen outside the Soviet Union accept the administration of the Patriarch, even though many of them, as well as the other ancient Orthodox Churches, recognize Patriarch Alexei as canonical head of the Orthodox Church in the U.S.S.R.

Dr. Spinka's book is at fault in two very important aspects. First of all, he concentrates so much attention on the head of the Church that he fails to observe the life of the Church itself. Yet it is exactly in the Orthodox Church that the principle and practice of *Sobornost* is to be found. Action by the head can only

• Associate Executive Secretary of the International Committee of YMCA's, MR. ANDERSON was adviser to the National Council of Churches' deputation to the Soviet Union for talks with Russian Churchmen in March, 1956. (FORTH, May, 1956, page 6)



reflect the mood of the whole body of the faithful. This leads to the second fault, which is neglect of the work of the Holy Spirit dwelling in the great body of Christians in the Soviet Union.

The Church in Soviet Russia is far more than the set of relationships between Patriarch and Party. In theological terms, it is the Body of Christ. In practical terms it is the continuing action of the Holy Spirit in the lives of people, showing itself in their worship of God, their participation in the Sacraments, and living out the spirit of the Ten Commandments and the beatitudes.

These are the aspects which have impressed me in my own study of Russia, and I come out with far less criticism or condemnation than is found in Dr. Spinka's book.

#### Books Received

*Christ and the Modern Opportunity* by Charles E. Raven (Greenwich, Seabury 1956, \$2.25)

*The Church Under the Cross* by J. B. Phillips (New York, Macmillan \$2.50)

*Christianity and Communication: The Principles and Practices of Effective Communication of the Christian Message* by F. W. Sillistone, Dean of Liverpool Cathedral (New York, Scribners. \$3).

*Christian Scholar in the Age of the Reformation* by E. Harris Harbison (New York, Scribners. \$3).

*The Renewal of the Church* by W. A. Visser't Hooft. The Dale Lectures for 1955. (Philadelphia, Westminster. \$2.50).

*Albert Schweitzer: The Story of His Life* by Jean Pierhal (New York, Philosophical Library. \$3).

*The Book of Revelation: A New Translation of the Apocalypse* by J. B. Phillips (New York, Macmillan. \$2).

*A Book of Prayers* compiled by John Heuss (New York, Morehouse-Gorham. \$2).

*The World's Great Religions* by the Editors of *Life* (New York, Time, Inc. \$13.50).

## South India Delegation Makes Recommendations

THE REPORT of the Delegation to the Church of South India was made to the Joint Commission on Ecumenical Relations at its annual meeting at the College of Preachers in Washington, D.C. Each member of the delegation, the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., the Rev. John V. Butler, rector of Trinity Church, Princeton, N.J., and Clifford P. Morehouse, vice president of Morehouse Gorham Co., gave his impressions of his visit to the Church of South India, the first organic union of episcopal and non-episcopal Churches. (FORTH, January, page 14, and February, page 14).

The report is unanimous, presenting positively and favorably the work, worship, and witness of the Church of South India, and recommends that the Episcopal Church recognize the episcopally ordained ministry of the Church of South India. A special theological committee has been appointed to guide the Joint Commission in evaluating the delegation's report. The Report of the Delegation, together with the remarks of the Theological Committee may be purchased from the National Council, 281 Fourth Ave., New York 10, N.Y. Price, fifty cents a copy.

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## A Terrace of Teaching

continued from page 11

tary training. Attendance at church is a regular part of every student's life, and every class has an hour of religious instruction daily.

It is, however, outside the classroom that St. Mary's School attempts to enrich the lives of its students in a way the non-Christian school cannot hope to do. St. Mary's School is distinguished not only by Christian bias but by Christian objectivity: that is, it goes beyond a materialistic chauvinism which seeks merely the economic amelioration of the educated.

The poise and self-confidence essential to the development of real leadership are hard come by in a land where your immediate ancestors can be referred to in the National Geographic Magazine as "wild men of northern Luzon" and even your native language is held too primitive for use in public worship. St. Mary's students learn their own human dignity in God's eyes by translating songs and hymns into their cradle tongue, even setting original words to Bach chorales. This year they presented *Everyman* with its message as forceful and timely in modern Igorot as in the original Middle English.

St. Mary's dormitories are called upon for much training which in other societies would be administered in the home. Parents are likely to present their children with such admonitions as, "No, I don't beat him but I want you to." In native society, children do not sleep at home. The boys sleep in a sort of

mens' club where they are disciplined through corporal punishment at the hands of men other than their fathers, and girls sleep in small dormitories where they are freely visited during the night by their suitors. Moreover, generations of tribal warfare have made Igorots so clamorous that even the simplest community co-operation is hard to achieve. In St. Mary's dormitories children learn to work, play, and pray together in harmony despite different backgrounds of family, tribe, and town.

St. Mary's tries to reach beyond its own immediate students to spread throughout the whole Province an awareness of educational motives and a sense of the value of the printed word. Eagerly read by a small body of faithful subscribers is its *Sagada Postboy*, a mimeographed four-page weekly that was named the Community Paper of the Year by the leading professional journal of northern Luzon. Important training is given to the *Postboy* staff since the paper is completely student-operated under faculty supervision, even to the details of collecting funds, ordering supplies, and keeping accounts.

St. Mary's library is another phase of school life which has developed the habit of reading, a development successful out of all proportion to its meager collection. Most of St. Mary's students come from homes innocent of even a comic book, and many from homes containing no chinaware or other breakable materials; when these children enter school, many consider books as useful as benches or umbrellas as anything else. Yet today St. Mary's library books are well cared for and what's more, really used: the daily average of withdrawals is more than half the total student body. Last January the library doubled its size not because it had books to fill its half-empty shelves but because it was so popular students literally could not get in the room.

The whole operation of this library is in the hands of a group of student librarians: when books are received from American donors they accession and classify them according to the Dewey Decimal System, number them, varnish them

continued on page 2



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## Girls' Friendly Society

continued from page 19

work in Alaska, on Indian Reservations, and in city missions.

Another of its newest activities is the development of interest in the United Nations by means of study programs and seminars for teenagers and tours, conducted at UN headquarters. The GFS has been represented at the UN's section for Non-Governmental Organizations since 1952, and Mrs. Stephen K. Mahon, GFS Executive Secretary, represents the Church at the UN.

Missions to the moon, or atomic cookery—who can say what the future interests of the GFS will include? One thing is certain, however: the Girls' Friendly Society will animate its eightieth anniversary motto It's Caring that Counts with a spirit that is as timely as tomorrow.

## A Terrace of Teaching

continued from page 28

make catalogue cards for them, and place them on the shelves and in circulation. St. Mary's departing graduates carry with them a respectful love for books which is unique in the Mountain Province.

As these graduates depart, St. Mary's School is not pausing to look backwards and gloat over a quarter-century of high school graduations. Instead, St. Mary's School is looking forward to a new and greater challenge. In even the remotest heights of mountain rice terraces, St. Mary's reputation for moral and academic integrity is known, and even tribesmen who so little know their brotherhood in God they still settle their grievances in cold steel would like their children to share that Peace which only He can give. To the people of these mountains and to the Church which it serves, St. Mary's School has an obligation to bring these children within its doors. Limited funds prevent the widest discharge of this duty. Yet St. Mary's School will never be content to be a single Christian voice crying in the midst of a pagan wilderness. St. Mary's School must be nothing less than a spiritual fountain in the midst of a thirsting, crowding Christendom!

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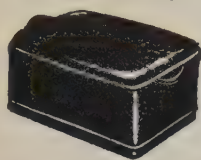
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## A Plenteous Harvest

continued from page 9

ing, curriculum and teacher training against a kaleidoscopic Protestant background.

More demands are made on military chaplains than their predecessors had to meet. They are expected to exercise a well-rounded ministry showing diligence, initiative and skill. After two or three years of active duty, over-all efficiency ratings and reports are used to decide whether or not the chaplain will be permitted to continue. Competition for promotion has become much keener than it used to be. Many denominations now have long waiting lists of young ministers waiting to be taken into the chaplaincy. They are in a position to choose only the best qualified.

Our own quota is still not being met, although we do have more chaplains on active duty than we had one or two years ago. At present there are 110 Episcopal chaplains on active duty: Army thirty-seven, Navy twenty-seven, Air Force twenty-nine, Veterans Administration nine full time and eight part time. Five chaplains are needed in the Army, five in the Navy, and five in the Air Force. Unless this quota is filled their places will be given to ministers of other communions. We cannot expect the military services to operate below their legal strength because many of our young priests who have had no military service and who have been exempt from the draft because of their vocation, have not considered this special ministry.

It is significant that recent chaplain recruits are veterans who are going the second mile, two of them graduates of the Navy Academy, and a third with thirteen years of enlisted service.

During 1956 our chaplains pre-

sented 656 persons for confirmation baptized 1,467, performed 289 marriages, and conducted 451 burials. Although the opportunity to minister to our Church people varied with every change of duty, the military chaplain is never without a young congregation that looks to him for spiritual leadership. "The field is white unto the harvest but the laborers are few. Pray therefore the Lord of the harvest."

## On Your TV Screen

continued from page 5

become so widely carried, the costs and problems of national broadcasting so heavy, and the opportunities so great that each of the regional groups using the Center has or is taking steps to co-operate with the broadcasting arm of their national Churches. The Fourth Province a little over two years ago established a corporation for national broadcasting called The Episcopal Radio-TV Foundation. Trustees from all over the country are elected by the Fourth Province. Headquarters are in Atlanta and Mrs. Rakestraw is Executive Secretary.

Representatives for the Foundation and the National Council have worked out a plan for joining the strength of the Foundation's national work to that of the Division of Radio and Television of the National Council. The Foundation will now produce and distribute its national programs in co-operation with the Radio and TV Division. In turn, the Division will finance a major part of the production and distribution costs of *The Episcopal Hour* and *Another Chance*.

In announcing the agreement of co-operation, the National Council praised the Fourth Province and the Episcopal Radio-TV Foundation for its pioneering work in radio at a time when no national group was at work in the field and expressed gratitude for the vision which has now led them to join their strength to the Council's in this new medium of mass communication.

It is also a tribute to practical co-operation that diverse communions and educational institutes have built and staffed the Protestant Radio and Television Center where together they do a mighty work which no one of them could do alone.

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## Thunder in Oregon

continued from page 23

Long Creek, and Prairie City. Frequent worship services are arranged in all these places, although each of them fully regards St. Thomas' Church as "our church."

More about St. Thomas' is told in the make-up of its vestry. The senior warden, Leo McKrola, is a timber feller; building committee chairman Elton Saunders, is a timber cruiser (tree buyer); and finance committee chairman, J. W. Southworth serves also as lay-reader-in-charge and a Sunday school teacher. He is a rancher at Seneca, twenty-six miles away,

## A Bond of Purpose

continued from page 21

who are confirmed members of the Church can grow into a deeper awareness of their calling as Christians. Here they function as a typical parish group, preparing the altar for Holy Communion, taking part in Morning and Evening Prayer, and helping the chaplain in as many ways as possible throughout the year.

Honorary and social club activities, competitive team sports, and regularly scheduled dances and parties offer needed outlets for the healthy energies of these young women. Both schools are fortunate enough to be located near co-educational colleges or universities and boys prep or military schools, making them "naturals" for mixed social events.

All in all, girls at both Church-sponsored schools lead the lives of just about any normal high school and college students. But upon looking a little closer, an interested observer might discover a difference. It goes beyond the students' wholehearted participation in clubs, classes, and dormitory fun. It resides in the very fabric of which each school is made . . . a fabric held together by the bond of Christian purpose. Teachers reveal it . . . the administrative staff is guided by it . . . and each girl becomes responsible for fulfilling it. She shares this responsibility with others throughout her school years and takes it with her as a heritage when the time comes to leave.

and president of the Grant County Stock Growers' Association.

Others are Niles Sproul, rancher, who lives twenty miles from the church; E. P. Smith, Izee rancher who travels sixty miles to services (if you are at all subject to car sickness, don't drive to Izee); Fred Elligsen, lumber mill personnel director; Willis Woods, garbage collector; Vernon Peterman, public school superintendent; William A. Byrd, secretary to the vestry, school janitor; and Harry Moody, John Day furniture dealer.

The growing Sunday school and increase in communicant membership from 21 to 197, made a parish house program a necessity. St. Thomas' Church could not be enlarged, partly because of a drainage problem caused by the spring, and partly due to the mountain.

A new site was purchased a five minute walk from the church, and a parish house financial campaign begun. Although money came in generously from all over Grant County, the \$50,000 project was a larger goal than immediately could be met.

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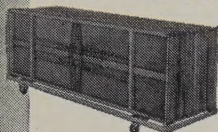


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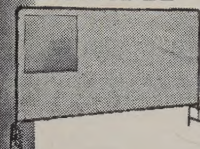
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## A Fire in the Kitchen

continued from page 13

politan area. Multitudes of persons with no church connections often turn to the downtown church because it is near their place of business, also people in distress who mistakenly feel their own clergyman would be shocked to know of their problems. The city rector must not only have a great love for people which is easily discernible, but he must be especially articulate in expressing the Gospel truths. The role of the city pulpit is significant, for many visitors drop into services from all parts of the United States. Music must be above average and preaching of such merit to attract people from great distances.

Grace and Holy Trinity Cathedral is seeking to meet these problems. Maintaining a ministry to people from near and far, it provides counsel for non-members and an effective parish visitation program for members which keeps the scattered congregation in contact with the church. Preaching at the cathedral is Biblical in import and contemporaneous in expression. A boys' choir, recruited from two nearby schools and augmented by adult voices from the congregation, has been providing outstanding music for many years.

Among the cathedral organizations is a group for everyone: the Woman's

## Thunder in Oregon

continued from page 31

Meanwhile, the BUILDERS FOR CHRIST campaign was under way, and St. Thomas' Church was made one of its many beneficiaries.

Then a gift of a considerable block of General Motors stock was made to the missionary district by Charles Barth, retired Flint, Mich. manufacturer and with it a revolving loan fund foundation was established. Interest rates are low. Mr. Barth laid down a condition of the gift that the first loan from the foundation be made to St. Thomas' Church. The new parish house named Barth Hall is now in use but unfinished.

No longer may Grant County be only noted for thundering mountains, but for whirring saws, thundering herds, and St. Thomas' Church.

Auxiliary and the Brotherhood of St. Andrew, which often meet in small groups in members' homes; a young married couples' group; a golden age group; community activities such as Boy and Girl Scout troops and a child health clinic conducted in conjunction with the Visiting Nurse Association.

Five years ago there were twenty-five children in the Sunday school. It is difficult to get children to come to a downtown church when they live in parishes where their friends go to church, but today there are two hundred children enrolled. Christian education, under the direction of the canon pastor, is of central importance at the Cathedral. The Seabury Series (FORTH, June, 1956, page 21) used in the church school is a program designed to involve all members of the cathedral, adults, young people and children in worship and study that leads to more effective Christian living.

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—Book of Common Prayer, page 530

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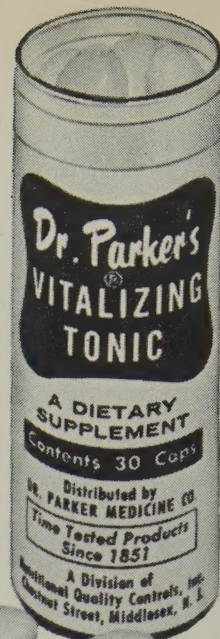
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See for yourself as soon as possible how much better Dr. Parker's Vitalizing Tonic Caps may make you feel. You owe it to yourself to find out if they can help you, like they have already helped thousands before you to restore that wonderful feeling of PEP and VITALITY you'd like to have . . . help bring back the YOUTHFUL VIGOR and STRENGTH you need to make your life richer and happier! Mail the shipping label TODAY for your free 30-day supply. After your CAPS arrive, and after you have had a chance to try them, you can decide on the basis of RESULTS whether you wish to continue to enjoy the benefits and tremendous savings offered by the Dr. Parker Health Plan. But you must hurry. The supply of Dr. Parker's Caps that we can give away on this special offer is necessarily limited, so we urge you to ACT AT ONCE. Fill in the shipping label and mail it TODAY!

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Yes, please send me free a 30-day supply of super potency DR. PARKER VITALIZING TONIC CAPS. Also include complete details about the money-saving DR. PARKER HEALTH PLAN. There is absolutely no obligation on my part to buy any additional vitamins. It is entirely up to me to decide whether I wish to accept or reject the benefits and savings available through the Plan, and you will abide by my decision with no questions asked. The 30-day trial supply is mine to keep free in any case.

I enclose 25¢ for packing and postage.

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